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GAMAGA NYA NUPE
GÀMÀGÀ NYÀ NUPE
(NUPE PROVERBS)

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1916.
1. A 'á gwalò dà 'gi piñ, a 'á gwapìn dìñ u ba:
With the right hand they thrash a child, and with the left draw it to them (i.e., be firm but loving).

2. A de gàvò mánìñ à, 'nyà nà wu u nà, u má gi:
Don’t rejoice over the finding of decayed fish, for what killed it, would have eaten it if it had been good.

3. A de lùkukù 'fiá à, cin gwapà u lè:
You don’t get a pigeon for nothing, so look at its wings (i.e., some one did something to the pigeon first).

4. A ècé gùdù kácé, a mà ècé pátì kácé, àmà a ècé Sòkò kácé à:
One may go around a ravine, or around a hill, but one cannot go around God (i.e., there is no escape from God).
5. A èdá 'yà bè kàna nyì ekpà 'o le fití bo à:
Even though one may make friends with a monkey, his arrow will not remain up in the air. (Don’t expect impossibilities.)

6. A èdzú 'dè 'nà ko kuru à, kuru gà ágënà, ke wo gà ’á ku dà kúŋ o?
If she wears her best clothes when making kuru food, when it is cooked and taken out to be sold, what will she then wear?

7. A ègùn 'nà fi cigbàŋ nà, a gùn 'nà fi ’tú be à:
When a fire is kindled against a tree there is no need to kindle another fire against the parasite on the tree (i.e., what concerns the head of the family concerns all).
own household (i.e., do good to your own).

10. A èlã emí woró pa fini à:
Ground-nut oil cannot be wrapped in a leaf.

11. A èlã eyì nùbà nù 'fá à:
Tiger-nuts are not planted on guinea-corn land. (There is a place for everything.)

12. A èlã kàngàri bisa lo kpáta à:
A straw cannot be driven into baked ground to be used as a stake.

13. A èlã pùtaka fi 'mi o yi gàfu à:
One cannot say “gàfu” with the mouth full of popcorn.

14. A èlã Sòkó gùn bè èlò nyì à:
God cannot be compared to a slate with writing (i.e., compare things that are equal).

15. A èlã 'yè tú yàká tsudò bòṣè à:
One wife does not count on using the others’ pepper to make porridge (i.e., count only on that which is your own.)

16. A èlè 'bi, dòkò u sá wàníkó à:
When they are sharpening a knife the horse has no fear.
17. A èlò a ’mì lo nà, a èlò a nìn lo à:
Even though you may enter the house,
you don’t always enter the hearts.

18. A èsa ’wò niní gã, esùn ákà à:
One cannot say that the line is crooked when
only one hill has been thrown up (i.e.,
do not criticise until the work has been
completed).

19. A èsò ’dzò nyá enyà bi à:
People do not hide away the seeds of
malice. (Forgive and forget.)

20. A ètá tànkpoló šítá, ècé u yi ádwání:
When they are talking about sixty toads,
they have added seventy to the original
(i.e., always make allowance for exag-
geration).

21. A ètòbó dá n kàrà o pa kàrà à:
One does not make up an extra load just
because another person says that he will
carry it for them (i.e., count only on
what you are sure of).

22. A ètòbó ’jè o lo Gudú à, àmâ a gá
yà a bo, a nàvô à:
People do not go to Gudú just to get a meal but should they be offered one while there, they would not refuse it.

23. A ètòbò 'nyà bà gí o, kpiŋ 'nyà mà gí à:
One does not care to cultivate a taste for nice things, when he can have only what he begs.

24. A gà 'á 'dē mà suņsùnci, u gà u dzũ àsá:
If you loan a garment to a poor man, you may expect him to wear it out.

25. A gà 'á mi ba yisà, māda 'á mi wu à:
If I am tied to a granary, I will not die of starvation (i.e., there will be no want if I am connected with a rich man).

26. A gà 'á mi pa yìsa, n dạ yìsa ábǎ à:
If they bind me to the “yìsa” food, I will not allow it to sour.

27. A gà èkpa 'nyà nyì nyà, a à kpa
biyé du:
When one is thinking about dancing, he must also consider that his body will shake.

28. A gá èpo şèlụ, etí u fé nụ kparọ:
When they roast a guinea-fowl, the partridge has a head-ache (i.e., when danger is near be careful).

29. A gụn ’zikó bè ’wụn nyì à:
A great city is not taken by means of a little quarrel.

30. Ajin a cé ’kpà kìn yàbà?
When one shoots an arrow, does the ground move out of the way?

31. Ajin a gba ’zàkó gò ’camì?
Do they follow a great man to receive only his blessing? (They want something more substantial than that.)

32. Ajin a gbìn èdo gà a ci fi u ’yi?:
Do they ask permission of the granary to put corn in it? (Of course not, it was built for that purpose.)

33. Ajin a là nyànkpa gúbà fi ’nà tswa?
Do they have two irons in the fire while forging? (One thing at a time.)

34. **Ajiŋ a sì nugúŋ yà kparò?:** Can they make a boundary line for the partridge?

35. **Ajiŋ a tá 'gà 'mi kánsáná?:** Can a person talk with a dry mouth? (i.e., a person needs to be fed before he can work.)

36. **Ajiŋ a wo dükú nuwọn kéžé?:** Do they turn back at hearing the noise of water? (Don’t be easily discouraged.)

37. **Ajiŋ a zo 'gà bêdzô a ci de 'gà:** The trouble has to be settled first, then they can find out the cause.

38. **A jiŋ nyína ge ebó 'sun o:** Do well to-day on account of to-morrow.

39. **A kpàŋ dzákàŋgi da zùmà o, u gà, u pa nyika bícì à:** A child carried on the back cannot say that he stepped on a fish (i.e., some lies cannot be hidden).
40. Akpete ke sami elu nuwo na a ci ku 'wo dà si u:
People know that a sieve leaks and yet they go and buy it.

41. A kpetsò Sokó nikiñ à:
No one who trusts in God will ever fall.

42. A lá 'bà kekere jiye à, kágà pátí dà bo à gudù dà bo:
A place without anything cannot be described, for if there is no hill there, then there must be a ravine (i.e., there is an answer to every question).

43. A lá cigbè nyá gbàkó jïn nyá 'tí à:
They don’t give stomach medicine for a pain in the head. (Don’t beat about the bush.)

44. A lá emi máná kúñ dàngi à, gámá wun à won 'nya gá etsú à:
They don’t waste good words selling a cat, for it will not catch anything more than rats.

45. A lá 'gà tun nusa 'yé o vânyì à:
No one accuses an old person to the face hastily.
46. A là gbàkó kàsà eyé dzákàn bo à: They don’t open a crocodile’s stomach in front of children (i.e., they may see something there that will frighten them).

47. A là ’zà nànà gǐ ’fú voda: They ate this man like honey in a calabash. (That is easy.)

48. Aleki nyá yìgbècì yì niní, nyá ’zà nà wùn ’nyà nà, u yì kpòtsùn: The sin of the thief is one, but the sins of the owner are a thousand (i.e., by accusing everybody of the theft).

49. A le kpatsùn dàngi yé, a ci lá ’gbàñ dà u ’sìn o: Make sure that you have the cat by the neck first, then tie a string about its body.

50. A le yìgbècì yé a gba bıcì yìwùn à: When they have found the thief there will be no further need to trace his footprints (i.e., when you have received what you want stop asking).

51. A li elúgi’ké nnà dà èsà bo à:
In robbing a bird’s nest, they do not take the young ones and leave the old (i.e., complete what you begin).

52. A lọ ẹdo kpàyi ke a lọ nyá ekpān nà à:
One does not enter a kpàyi granary in the same way that he would enter an ekpān one: *the kpàyi has thorns* (i.e., everything is not accomplished in the same manner).

53. A lo latí ziń bé tsún a mā mmā;
   a lo latí ziń bé tsún a mā yàyā à:
To go to the farm and return, and find that an uncle has been born is possible; but to go to the farm and return, and find that an older brother has been born is impossible.

54. Alùbāsa wun ègò ’li nyá nuwọn à:
An onion does not take the character of water (i.e., a child is not always like its parents.)

55. A mā ’gi dèdè a lá yà mākuñ-
duñnu à:
If a bad child is born, they won’t give it to the hyenas.

56. A mú cígbe lá gintara bata à: People don’t lick medicine and forget their tongue.

57. A ná wo ’yé fia, kába wo jin’ yèbo à, a bé ná wo ’nyà gun, we a bë jin’ yèbo: If one washes your face rubbing downward and you are not thankful, let him wash it rubbing upward and then you will appreciate it.

58. Àsára, wun gá èkà māza ka bò-lànci o: Misfortune is what keeps back the energetic man to make him wait for the feeble man.

59. Aṣá! dùnğùrù n de bídà à: Oh! my banjo has no bells on it (i.e. just because there is no outward show connected with your work don’t think it is useless).

60. Áṣiáda u kà ’fú nyi mā à:
To belittle honey does not hinder it from being sweet.

61. Áṣiáda u kã 'zà nyì gí à:
Slander does not hinder a person from eating.

62. A tú 'mi kã 'yé nã, a tú 'mi kã tukpa à:
You may build a wall to stop people looking, but you cannot build one to stop people hearing (i.e., somethings are possible and some are impossible).

63. A wómj gúbà gunjì bo à:
You can't enjoy two things on a sandbank (i.e., water is close by but wood is a long way off).

64. A wú nusa gã, tsùn gí à:
They don't teach old people how to take food. (Cp. "Don't teach your grandmother.")

65. A yì we mmã 'bakógi wo jìŋ gagã, biše nã èmã gúwo nã sùŋkúŋ ?:
They call you the mother of twins and you are very proud, what about the hen that has ten chicken?
66. **A yì 'zà gúbà kpàta bo à:**

They don't call for two canoeemen at a ferry crossing (i.e., one will tell the other to take the canoe across).

67. **Ázìki lá 'mì ye tú o:**

Prosperity causes the house to be rebuilt. (i.e., to enlarge it.)

68. **Bàbàgì u gà nyá 'nyāntsò à:**

A dependent person never has as much, nor is he as great, as the one who gives.

69. **Bàde, wuŋ gá wún má 'gà o:**

The one who does as he pleases is the one who does all the talking. (Might is right.)

70. **Bagi nà de şènà à nà, wuŋ à tú 'jè yé à:**

A man who has not got his board-money need not expect any porridge.

71. **Bagi nànà kuŋ etí u ké:**

This man is bigger than his head (i.e., do not have too good an opinion of yourself).
72. Bákábáká lukûlukû! ejè ábà, eni álu:
The porridge is sour and the sauce bitter.
( i.e., there is nothing good. )

73. Bålèlè dûlèlè! cigbàn álè ta fití o kàntsø à sunđà u:
The branch that is broken and hanging is feared by the farmer (i.e., one fears danger when it is seen).

74. Bà nà a te lánkà nà, bàgá a pà támù o:
Where palm-branches are to be had there they make tinder.

75. Banámba! gužiagi ba kpárà â:
The kernel of the ground-nut is not fastened to the shell.

76. Bànkotibù! nuwoñ èse 'ziñ â:
Water never fills a fish trap.

77. Bàtaci u lwò kágbóci à:
A slippery place pays no attention to a strong man (i.e., he can slip as easily as anyone else).

78. Bàzà tami, èrì wuñ èwà o:
The one who converses loudly is wanting witnesses.

79. **Bàzà tami, wuŋ èzũŋ gàmăná à:**
One who speaks so that all can hear is not likely lying. (Do not be afraid to speak up.)

80. **Bà ’wò fà gã, wuŋ à lo ’zi, èwòtsô gã wuŋ à lo mà :**
The one who has borrowed a garment says that he is going on a journey, *but* the owner of the garment says that he is going also *and needs it* (i.e., if you want to be independent neither loan nor borrow).

81. **Bàbà sá bë ’lú nyi à :**
The river-bank doesn’t fall away with the bird *in it*. (Some birds scoop out nests in the sandy banks of rivers.)

82. **Bàgìdì bawò! evo álà, sàngbàrà à da ’mì :**
When the calabashes are broken the packing net will be laid away to one side (i.e., when the life has gone out, the body is laid away).
83. **Bérébéré gá, u le 'be yé, ebe mágá, u le wuntsó yé bëdzò:**
One with good eyesight said that he saw a monkey, the monkey said that he saw him first.

84. **Bicí titinkó wun èjiñ tukpa lefi à:**
The big toe never does the ear any harm.

85. **Bini ènáwùn ná, wun ètun 'zà à:**
The tree bee is only buzzing it will not sting (i.e., some people make a great fuss but do not accomplish anything).

86. **Bingí, wun gá ëtë misùn bàbòkó o:**
A small gourd will close the mouth of a large one. (i.e., a small hinderance often gets in the way of a great blessing.)

87. **Bíše sunsùngi nyá tálàkà, wun gá yì nànkó ruga wun o:**
The poor man's chicken are his cattle. (Make the best of what you have.)

88. **Bíše sunsùngi nyá zùnzùnká u kpe ìúgbè ye à; nnà u kpe u ye:**
Chicken hatched in the rainy season know nothing about hawks, but the mother hen does,
89. **Biese yiwó étí?:**
Do hens crow? (i.e., do not expect impossibilities.)

90. **Bokòbolòko ëbo bo nyùnyù: A:**
Running water never gets tired.

91. **Bòlà lá ’wùn ṣè ’tsâ:**
A weak person turns a quarrel into laughter. (i.e., he can’t fight it out.)

92. **Bònù a èdá a ci ègun wáká o:**
The way to climb a large tree is by the vine coiled around it (i.e., approach a great man through his friends).

93. **Cigbàñ kpará wùn èbèká ’vun à:**
The bark of a tree doesn’t smell like flesh (i.e., one thing cannot substitute another).

94. **Cigbàñ na gá suñ nàwú na, ’á u wa, ’á u nù:**
Wood that smokes should be taken out and extinguished (i.e., remove the disagreeable person).

95. **Cigbàñ na gbin bè ’kà nyì nà, u gà ányi, bè kà nyì gà wùn ye nyì o:**
Should a tree bearing thorns fall, and sprout again; it will bear thorns.

96. Cigbànn a mâ 'nà nà, u kó à: Wood that burns well will not last long (i.e., the man who over-works shortens his life).

97. Cigbànn a wònćin nà, u jìn hän-kâli bè bâbâ nyi: The large tree that is growing on the edge of the bank had better be careful (i.e., one standing in a dangerous place, even though he be great, needs to be very careful).

98. Cigbè nà a le bè kókó nyi nà, kágá u zo 'gùn à, wùn à zo mâdâ: Medicine that is mixed with food, even if it doesn't cure the disease, will cure hunger.

99. Cigbè nà má nà u jìn cigbè à: Medicine that is sweet is not medicine (i.e., the nicest things are not always the most profitable).

100. Cintàrà wùriági u kuŋ diŋni nyà à, a ci ba u 'nyà jìn nànce à:
The goat's tail that is not long enough to switch flies, should not be cut off to make a fly-switch (i.e., if he cannot support himself he cannot support others).

101. **Cınıcını dé cınıcını u yì o, àmâ nà we à cını 'tí we nà, wuñ à gâ nyá 'zà:**

Love is love, but you will love yourself more than you will love another. (Self first.)

102. **Cınıni de 'già à, ga lá 'gwa nyá 'già to u mà :**

The cricket has no blood, so do not touch it with a bloody hand (i.e., put the blame in the proper place).

103. **Cınıni gâ áfunín, wuñ 'á nîñmi u ketsùn gbàkó o :**

When the cricket is full it kicks itself in the stomach (i.e., over indulgence often causes one’s own destruction).

104. **Cını n là, bè cını n to nyi, kícì we à li o ? :**
Which do you choose, for me to knock the
pot off your head and break it, or to lift
it down and take out what I want?
(Of two evils choose the lesser.)

105 Cinwön yì 'dzō à:
Honour is no play (i.e., it costs money
to be great).

106. Cin yé n lo wuŋ à wo 'gà zùnmà à:
The one who continues straight ahead will
not hear what is said behind him (i.e.,
the way to avoid trouble is to attend
to your own affairs).

107. Cin 'zà nà cin 'o nà:
Love those who love you (i.e., return good
for good).

108. Dàdà gá, wuŋ gá yì 'ba tsa o:
To predict the future without parleying,
is proof that it will come to pass. (i.e.,
people do not falter in telling the truth.)

109. Dagba gá 'ã 'tsùŋ cé, dagba gá à
gò wuŋ o:
When an elephant kicks, only an elephant
can receive that kick.

110. Dagba nàègì 'yì nà, wuŋ à dà kàn
bo, a won kànpaci à:
They will not blame the hired man if he allows an elephant to eat corn in the field.

111. Dàkàgbokokí! nàmfa u gà áté 'gbàñ, wun àzè kàrà 'tí:
If the haversack-strap breaks, then it becomes a load to carry on the head (i.e., give timely aid).

112. Dàngida wun èfù sókùn à, yèkó gboró wun èdà bë o:
The tale-bearer does not leap over the wall he comes in by the main road.

113. Dàngi da 'mì bo ètá fifà, lugwà u lo kúsò u da u cin kàna lê:
The cat sits at home telling how nimble she is, let her go to the forest and watch the monkeys.

114. Dà n kàrà là 'tí tuñ 'gó:
The one who offered to carry the load disappeared in the grass with it. (Don’t trust strangers.)

115. Dà n lo dà eyé 'ga, ga lo mà dà eyé 'žìtsò o:
The stranger has a desire to leave, the chief of the village however, wishes him to remain (i.e., do not let a good opportunity slip).

116. Dàwū mā da, yi mā mā fīn:
Dàwū is good at making *beer*, and we are good at drinking it.

117. Dāgā fumfúrúyi o, ácĩ n a ka nyika o:
When the fish is fresh is the time to bend it. (Train a child when it is young).

118. Dāgā làzīn a èbici yeṣī o:
From the morning one begins to prepare for the night (i.e., do not procrastinate).

119. Dākùn nà èże gārā nà, bè eyè nyi wùn èže wùn o:
The small ant-hill growing into a large one, grows in the sight of everyone (i.e., do things openly).

120. Dégi dégi ácĩ sòkògùnči èwò gbàta 'ku o:
Little by little the leper pays his debt to the grave (i.e., by losing his fingers, etc.).
121. Dégi dégi dákùn bò yèkó o:
Little by little the white-ant hill takes in the road.

122. Dégi dégi Edù zá ci bé bò yèkó o:
Little by little the Niger rises till it overflows the road.

123. Dégi dégi gùlù èlò sòkó o:
Little by little the vulture soars up into the sky.

124. Dēkùn gúbà a èyà dòzì sùni à:
Two white cloths cannot colour each other.
(You cannot give what you do not possess).

125. Dingi mi yì o, mi à dìn ’o gwa dà ke ’dù:
I am only a water course but I will lead you to the Niger. (Small things lead to greater.)

126. Diññi ègba ’pà gba, wuŋ à sá wuŋ à:
The fly is only following the leather, it won’t eat it (i.e., have no fear when there is no need to).
127. Dinni gba ’ka?:
Do flies follow charcoal (i.e., will one work for another when he is not likely to receive anything for it)?

128. Dinnikó gá yiźè yi vwónyí, edzu gá u yi fínyí:
The fly says that the world is very large, the spider says it is very small. (Vwónyí is the sound the fly makes when flying at large, fínyí when caught in a web. (Circumstances alter cases.)

129. Dinni kpákó, ẹsfú niní:
Two hundred flies, one bee (i.e., one brave man is better than two hundred cowards).

130. Dinni kpe ’tsu ye à:
A fly does not know a king.

131. Dinye nuwọn èdà o:
Water runs in ditches. (There is a right way and a wrong way.)

132. Dòkò wuŋ èwo ’kú nínmi wuŋ à:
A horse does not notice how hard his hoofs press the ground (i.e., a great man is not overly concerned about small things).
133. Dùkùn na ̀elu ’dzùn na nuwọ̀n yekpárá sunkùn ?: If the pot leaks with gruel in it, what will happen when clear water is poured in (i.e., if it cannot endure this simple inspection what about the final)?

134. Dùkùn sakùn na ̀ejìn enya ndondò à nà, a èlà u kà ’nà: A broken pot is of no use, but the pieces can be used to shield the fire (i.e., old folks can make themselves useful).

135. Dżàkàngi ègi ’fú bè nusa nyi: The child is eating honey with the old man (i.e., children think themselves to be very important).

136. Dżàkàngi gá dà bo, wuŋ à bè ázè nusa: If a child lives it will become an old person (i.e., if one perseveres he will succeed).

137. Dżàkàngi gá ègùn ’nà tsustu, nusa ’á dà bo, u lá u gà ya: If children are kindling the fire of death, and an old man is about, he should scatter it.
138. Dzákàngi nyá ’bà kpákó, bè nusa nyi nyá dànà ení, ètákpiñ a gàngání u yì o:
A child from a far-off country, and a stay-at-home old man, can both tell very interesting stories.

139. Dzákàngi u gá de yikùrù, nusa à gba u bára:
If a child has food an old man will become his follower (i.e., a man will do anything for a living).

140. Dzákàngi u gá ègò 'gà nusa gà, wuñ à bè ’á bicí kà tso 'gà gà:
A child that replies to an elder will get his foot in the matter (i.e., do not meddle in other people’s matters).

141. Dzákàngi u là ’gò ’tí à:
A child cannot break the head of the egò fish (i.e., do not expect impossibilities).

142. Dzúrú dzúrú ebe yí mà re o:
The red monkey still continues to have red young ones. (Like produces like.)

143. Ebá dèdè gāmâ gâ jèbanci, wuñ à de nyá u gâgâ kpe:
A useless husband is better than a spurtle, for the wife will have him to scold.

144. Èbi ánụ, wo gá à ba ’nyạ, egwa à kụn à:
If the knife is sharp, and you are to cut something, the arm will not shake (i.e., make preparation and the accomplishment will not be difficult).

145. Èbi gá ágá nú, wuṣ 'á 'tswa sá:
When the knife is too sharp it cuts the sheath.

146. Èbigi, nàkàgị wuṣ à sá o, àmà èbikó nàkàkó wuṣ à sá o:
A small knife will cut a small piece of meat, but a large knife will cut a large piece (i.e., according to the preparation so will the work be).

147. Èbi nà nú à nà, a lá u pàmà bè tákùn nyi:
A dull knife is rubbed against a stone. (There is a remedy.)

148. Èbi nú, u diń ’fú nínmí wuṣ à:
However sharp the blade may be, it never makes its own handle.
149. Ebó kpáká má jìn à, ’zà nà gá ějiŋ u nà, u gà álè ’mì u ba:
To commit a great sin is not good, and the one who does so will lose his way home.

150. Ebó zo ’yé o, u mà zo nyãgbàŋ bo à:
A dispute may be ended according to the countenance, but still remain in the heart.

151. Eci niní u nyì eci kàmà:
One bad yam will spoil all the others. (“A little leaven leaveneth the whole lump.”)

152. Èdè bãmvogi ásá, kàcé ádágwá:
When the dandy’s clothes are torn then he will stop gadding about.

153. E ’dè sakúŋ a lá dìŋ nàŋkó à:
A cow is not led with an old rag rope.

154. Edìŋ ákà, ájìŋ a tsú u zùŋ gútwa-bà gùbà:
When a stream is crooked, one will wade it twice seven times.

155. Èdzò ’wó, wuŋ ènì a nyãgbàŋ kìn:
Expensive pleasure causes the heart to fall. (Remorse.)
56. Èdo wu 'yi lâ kântsô jin 'rî:
The corn-cockle destroys the corn and calls the farmer to witness (i.e., it was done openly).

57. Efo kpâtá a le kata bo à, ájiñ a cé 'fo le zempâ o:
Not every day does one sleep in the house, sometimes on the verandah (i.e., one does not always get what he wants).

58. Èfo nà dzâkângi zè 'fú ya nà, a wu u lu à, efo nà u gà bé zè yekpârà va nà, efo gà a wu u lu o:
Not on the day that the child spills honey is he thrashed, but on the day that he spills water. (Punishment may be slow in coming but it is sure.)

59. Èfú da 'ge, bini da mà:
The bee made honey so did the trôm-fly.
(Said of those who imitate.)

60. Èfú jin 'gbâñ 'á gbâñ fîñ:
The bee makes honey and then eats it (i.e., do not give and then expect it back again).
161. *Efù wọn 'ṣi à:*
A fetish *placed by the roadside and eaten by a dog never affects it* (i.e., the dog is not superstitious).

162. *Èga èkpa 'nà kpa, wùn èkúñ wùn à:*
A fold only shelters the flock, it doesn’t sell them (i.e., to have is not to own).

163. *Èga kpe cìngini 'bù à, èmìtsó gà yà wùn o:*
The stranger did not know that the pounded yam was made from seed yams until the host informed him.

164. *Èga u kùn egi nà a mà ezi o nà à:*
A stranger can never have the same standing as one born in the town.

165. *Èga yìgánci gá cin, zùngbere à ko 'ya:*
When an honourable guest arrives, the ants will *drag canoes* (i.e., with so much food about the ants will be seen dragging the crumbs away).
66. *Egà dèdè, nyika fù nuwoñ bipa*:
Bad news, the fish is bathing in warm water (i.e., it is being cooked).

67. *Egà fù sókùñ à, ezà 'mi lá u bë o*:
Private conversation does not fly over walls, it is the people of the compound who tell it outside.

68. *E egàgà áciñ a yi jinjin à*:
Talking is not doing.

69. *Ègba de gí à, wuñ à de yá kònù à*:
If the governor has nothing to eat he cannot give to his prisoners.

70. *Ègba gùbà tá daga, gùlù à le m'ada*:
When two expert warriors join battle the vultures will go to sleep hungry (i.e., neither will kill the other).

71. *Ègba nyá Kwàlè wuñ gá tuñ a muge nyi sì o, u ci gà, “Kàgà ye dà de nyá ’fiñ à, ye à sì nyá kìn”*:
The governor of Kwàlè sent men to buy palm-wine, and said to them, “If
you are unable to get that which is up (palm wine), then you are to get that which is on the ground (beer)” (i.e., if you can’t get what you want why take the nearest thing to it).

172. **EgbáaN ga nyá ’kin**: Wisdom, used while sewing, accomplishes more than the needle (i.e., no matter how good the tools may be one must understand the work).

173. **EgbáaN nàna à sá tsàká gúwo**: This cord will outwear ten pairs of trousers. (Extra good.)

174. **Egbè u gà áže ’gbè dagba, ’á ’sìgi ’o wọn gó**: When the hunt turns out to be an elephant hunt, call your dogs off (i.e., when the affair is too much for you, keep out of it).

175. **Egi, kpatsùn ràkuñ u yì o, ’bà ná ába u ná wuñ à tá nyá u lo**: A child is like a camel’s neck, it goes where it pleases.
So you are the mallet that strikes the log?
(The mallet is called the child and the log the mother.)

The child that has a father cannot do as it pleases (i.e., we all have masters).

The child that the father does not like is the one who will go into the granary.

This grain has nettles.

A Nupe child does not speak Nupe incorrectly. If he makes a mistake he is in a hurry.

If a Nupe child says that he understands Nupe, then you tell him to fill his
mouth with water and blow the fire, and see what will happen.

181 Egi wuŋ à gā, gā, wuŋ à ku 'wò ndā u fā, u gā ágbā u kin.
If a lad says that he will wear his father's clothes, they will drag on the ground (i.e., do not undertake what you are unable to accomplish).

182 Egi yē mā, yági yē gò à:
Children are possible, but how few have grand-children.

183. Egò dā nuwōn o, u yē 'gò nyā dzāmā à:
So long as the egò fish is in the water it will never consent to be called the egò of the juju place.

184. Egò èmā èvuŋ à:
The bass does not hatch suckers (i.e., evil cannot come out of good).

185. Egùŋ nā tá gorozo nā, u gāgā à edùŋ u gbinō:
When a great man is ill he doesn't speak, he only groans.
186. *Egwa k'ana u gbà u 'yé kpe à:*  
The monkey’s arms are not that short that he cannot cover his face. (He is able to look after himself.)

187. *Ègwa suñ etí niní à:*  
The fruit of the *ègwa* tree has more than one pointed end, *it has two.* (There are two sides to a story.)

188. *Ègwà zà bê, Èyi zà bê, nuwoñ ádókun:*  
The river Ègwà rose, and the Èyi rose, so there was much water. (Every little helps.)

189. *Ejè ádzu, yikûrù mà ágbà:*  
The porridge is watery, and there is no more flour (i.e., two misfortunes at once).

190. *Ejè gà ágàkà kîn bo, 'nyà nà wuñ à sà gbàkó o nà, wuñ à bê u sà dê bo:*  
If porridge remains long on the ground, it will change there to what it is like in the stomach (i.e., if you wait long enough you will see the outcome).
191. Èká gà Sòkó à:
God will outlive eternity.

192. Èká tún màngègi bàbò u básèşi:
When white-ants have covered over a clay pot to eat it, then the calabash begins to consider.

193. Èká tún tákùŋ à:
White-ants do not build over stones to eat them (i.e., do not waste time over things that do not profit).

194. Eka wùn kàrà o:
The pad placed on the head determines the ease of the load (i.e., conditions must be favourable).

195. Èkò gà ácé egí ’zítsò, ega u bé jìn a cèto:
If the towns people are hard pressed in a fight, then the stranger dwelling among them should give them assistance.

196. Èkò kìn wòn ’dà à:
A switch-up-snare set on the ground will never catch a bat.

197. Èkò nyàkùŋ wùŋ áfo gwa ’dà o:
The shea-butter kernel in the drying kiln is out of the reach of the bat.

198. Ekpá gbó à, wo gã, èbi nú à:
When your arm is weak you say the knife is blunt. (cp. "Bad workmen grumble at their tools.")

199. Ekpa só, n gbà wôże à:
The snail when crawling does not stop at yam hills (i.e., when you begin a task carry it through).

200. Ekpà wo yì o, a cé 'o, wo ẓíŋ be à?
Are you an arrow that is shot out and does not return? (Said when a messenger is slow in returning.)

201. Ekuŋ gà áwọn líko, èkwà à fiŋ 'già:
When the battle is joined the spear will drink blood.

202. Ele gá dù bàtàyi 'gó, kágã u du à, bàtàyi 'gó:
If it rains the swamp will grow grass, and if it doesn't rain the swamp will grow grass (i.e., it will happen anyhow).
203. Ele gá dũ eká à tú 'bá, kágã u dũ à, wuŋ à tú 'bá:
If it rains the white-ant will build, and if it doesn’t rain it will build. (Keep busy.)

204. Ele, gwãzúŋmã nyã tsutsu u yì o:
Sleep is the younger brother of death.

205. Elekó gò màrùsà à:
A straw hat is no shelter in a heavy rain.

206. Ele wù mì, tòtò gã wuŋ à wu mì be:
The rain drenched me, and then the droppings from the trees said they would drench me again (i.e., when a man has fallen all try to keep him down).

207. Elúkó ló ’gba, elúgi ábici:
When a big bird lights in a tree, the little ones leave.

208. Elú kukù u lá tsùkùn à:
An old bird never carries a stick.

209. Elú nã èyi ele nã, ele à wù u:
The bird that calls the rain will get wet itself. (Those who make trouble won’t escape it.)
210. Elú nà gã wuñ à gĩ zùngbéré nã, bè yědín nyi wuñ à nakiŋ o:
The bird that says it will eat driver-ants will leave in a hurry. (Driver-ants bite the bird’s throat and sometimes kill it.)

211. Elú tsubú kárá tsubú, egåtsů átsu, egå ákpatiatia bambè egå swáfà nyi, swáfà gã átsu, egå ásàle:
When a person dies owing money there is trouble adjusting his estate; but when a child in pawn dies the affair awakens, another child will have to be supplied as security (i.e., some matters are more difficult than others).

212. Eli kîn ba u jiŋ nyãgbãŋ kîn ba ă:
To act humble doesn’t mean that the heart is humble. (cp. “Actions speak louder than words.”)

213. Emãgi gã ágĩ wuñ ă tá yà tu-kpa:
When a mosquito is going to bite it will tell the ear by buzzing (i.e., make known your plans to someone).
214. Èmà lá 'yé, nàmpà lá zùnma:
A serval-cat in front and a leopard behind.
( cp. “Between two fires.”)

215. Emìtsì gùn 'nà à, ega à po 'ci à:
If the host has not made a fire, the
guest will be unable to roast yams ( i.e.,
do not be forward ).

216. Èmi nyà suⁿsùnci, ácìngá kútì
èśiwa o:
The juju man waits a long time for money
at the poor man’s house ( i.e., one can-
not give what he does not possess ).

217. Emitùmòdü, dàn̩gi wọn dídia:
The cat has caught a parrot. ( Has more
than it bargained for. )

218. Èmù ádzù, nyànkpa mà ádzù, ka
ufé dòkòdžà, u gà á gwa dà
nuwọn yèkò o:
The tongs are red hot and the iron is red
hot, even if it were the head blacksmith
he would put his hands in cold water
( i.e., everything about the task is
trying ).

219. Enà 'á le etsugíči yé wuⁿ átsàna:
When fire sees a king it burns fiercer (i.e., two great warriors cannot agree).

220. Ena de dukun 'á kayé u ci gä wun à sunwun bè nuwön nyi. Because the fire had a pot to help it, therefore it said it would quarrel with the water, and boiled it dry. (Don't take an unequal advantage.)

221. Ena u gà kuñ 'yì gĩ, wun àkuñ 'tún ta: When the goat is old enough to eat corn, it is old enough to be hit with the pestle.

222. Ena gboró nà átā wūriábia wun ègbĩŋká yèkọ 'mì à: The driver-ants never lose the road on the way home.

223. Ena kalú dzúdzú wun ëdin kúsò à: The kalú bird may be ever so red but it will never set fire to the forest.

224. Ena pà 'tí u ló 'ga à: If a goat swings its head it will be unable to enter its house.

225. Enugi nà kāni 'gbà nà, wàŋko gā- ní yì gà lo:
The small vine that twists about the tree will grow up with it.

226. Enyā dzúrú wuŋ èlā zùba à, àmà wuŋ èjiŋ asike:
Red dye does not rub off on another garment but it reflects on it. (Influence is felt.)

227. Enyā ènyā 'za, wuŋ à ló guše nyā ewa à:
If a person is being chased he will not enter a snake's hole.

228. Enyā 'fĩŋ u gbàgbà à:
That which is high up in the air is by no means small.

229. Enyā gā áže 'yè, eyé gà áya nu-won:
If anything strikes the nose the eyes will run water. (Sympathy.)

230. Enyā mà 'nyà, dìnnikó mà kpiŋ-kpiŋni:
Badness bears badness, and horse flies bear larva. (Two evils.)

231. Enyā nà ezà nyà u tso wuŋ à nà
“Enyi gàfù” u la wuñ o:
When trying to overtake a thing and failing, one will say “Oh its a hairy thing anyhow.” ( Sour grapes.)

232. Enyà ndondò tí ke enyà nà à:
Nothing makes so much noise as a drum.

233. Enyà 'o gà ázo 'nà 'bà o, ’á ’yé lá bo:
When you have nothing more on the hearth take your eyes away.

234. Epà nà a da Èdù o nà, u ci da à nà, a lá u da sängi ?:
If the hide taken to the Niger river, cannot be softened there, are they likely to take it to a stream (i.e., if a great man cannot help you can a poor man)?

235. Èpò lá ’yé sà ’kpán, wuñ à wa ’tí ke èkpán nà à:
Even though the ṑò grass resembles guinea corn, it cannot bear a head like it (i.e., there is a difference between the genuine and the imitation.)
236. Èri tú dòkò, ’gàtsò èdà gugwa:
The witness rode away on a horse and the complainant returned empty handed.

237. Esà jìka ágbìŋ a gà dàngi lá wuŋ à:
If a bag of salt is missing they will never accuse a cat.

238. Èsi ba ’vùŋ lá nyānkpa à:
A dog fond of flesh will not carry off a piece of iron by mistake.

239. Èsi gà èyęnà nyàkùŋ, èmì èba u nyi zíŋ:
When the dog comes to warm itself by the kiln, it is anxious to return home again (i.e., it can be easily seen when one is penitent).

240. Èsiŋi nà ènàwùŋ nà, wuŋ à ko ’zà nyíkà kpwò à:
The dog that growls will not bite many people.

241. Èsiŋi nà gòmì ’gbè nà, wuŋ gà a lá giri dà o:
The dog that is a good hunter, is the one that will wear the collar.
242. Esi ninfuci be esi madagunci nyi. ezà a à mã à:
The conversation between the hungry dog and the satisfied one, will not be very pleasant (i.e., the rich and the poor cannot associate).

243. Etià buriàtià, kara gbódzú lá zùnma jiŋ'ye:
The crab is wise he has made the back the front; it can walk either backward or forward. (Make use of every thing.)

244. Etià buriàtià, kpânmi gà ákukù u ké da gbòkò dà ye dzwa be:
When okra becomes old the sap goes to the roots and it sprouts again. (Try and try again.)

245. Eti gà ášé, kàrà 'fiŋ o:
When the hair is long, the job belongs to the razor (i.e., everything has its use.)

246. Eti gíkiñni à, kòró à nyi nu-won à:
If the head is not erect the throat cannot swallow water (i.e., it cannot be done that way).
247. Etí ná dá ’gìa nà, wuŋ à dàjìn be à :
A great warrior will not come and prostrate himself before common people.
(Honour to whom honour is due.)

248. Etí u ló etítsò à :
The head is never too heavy for its owner.

249. Etí ’wùntsò a le kókó yé o :
You will see a lump on the head of the man who began the trouble.

250. Etó ná ezà leyé nà, u tuŋ u ’yé bo à :
When one sees the sword-grass he will not allow it to pierce his eye. (Be on the alert.)

251. E toto dàngi à, enya ná èwọn bise ná dòkunü :
There are many things that catch chicken besides cats. (Don’t accuse hastily.)

252. Etuŋ, wuŋ gá èlää ezà wǎngi gà gwa o :
It is work that puts one man a head of another.
253. Etsú kpákó dāngi niní:
Two hundred rats don't equal one cat.
(Cp. "One bee is better than a handful of flies.")

254. Etsu lá 'gbè, yělè mā lá:
The king beld a working assembly, so also did his father-in-law. (Often one is in a delemma not knowing whom to please.)

255. Etsu tā gwa u kā à:
When a king stretches forth his arm it is not bent. (Say what you mean.)

256. Etsun ègba dinni eyé 'tuntsọ bo à:
Work will never go slowly so long-as the owner is about (i.e., if you expect the work to be done keep your eye upon it).

257. Etsun gā, u suṇḍa kāgbóci à, bōlānci tsá wuṇ èsuṇḍa o:
Work says that it is not afraid of the strong man it is the weak man that it fears. (Cp. The hare and the tortoise.)

258. Evo álà dùkùn èmātsa, dùkùn gā álà evo mātsa:
When the calabash breaks the pot laughs, and when the pot breaks the calabash laughs. (Tit for tat.)

259. Ewa gà u kpe binákùn ye, tsù-kùn kpe gà u:
The snake says that it can do a mean trick (harm) but a stick can do more.

260. Ewó dá 'gà ke nuwòn dá 'guñ nà:
Money softens a dispute as water softens clay.

261. Ewó 'gò u kuñ nyá 'sìñ à:
The price of the egò fish is not as much as that of the esin fish (i.e., all things are not equal).

262. Ewó kpákó wòn sèlù gà 'te:
Two hundred cowries will catch more guinea fowls than bird-lime. (Money is power.)

263. Ewó mà yì nyàdá, gbàtòwò yì kàsà:
One comes to borrow money like a turtle with his head on the ground, but pays
it back like a crocodile with his head in the air.

264. Ewó mà yì 'zà, gbàtàwò yì 'wùn: Borrowing money is peace, but the paying back again is trouble.

265. Èwò nà giamà leyé nà wùn gá wùn èsà o, wùn èsà èwò kondò à: The colour of the garment that the chameleon sees is what it imitates; it can’t imitate the garments in a hamper.

266. Ewó yì kara o: Money is the witness (i.e., money decides the question).

267. Ewó wu 'zà gá tsùkùn: Money kills more men than a club.

268. Èwú nà a ètí èmì ìékítá nyá èzì o nà, gbàrúfù 'zì a gbàyè o: The challenge of the enemy made outside the city wall shows that the young men of the town are despised, for the enemy has approached even to the gates (i.e., to press one to his face is to de-
pise him).

269. Eya da à, bicí má dá á:  
It is too shallow for a canoe, and too deep to wade.

270. Eya gbà eyapáci à:  
A canoe is never too small to carry the canoeeman (i.e., a gift is never too small).

271. Éyà gúbà ná ge ná, wun gá èmá gbà sókùn bè dóžì nyí o:  
Only two good friends would loan one another two thousand coweries over a fence (i.e., do not expect favours from strangers).

272. Éyà lá n kùn, èyà lá n sá, wo gá, we à dà 'yà be à, ke we à jin ná sá wo ná o?:  
A friend sold you and another friend redeemed you, should you then say that you will never make any more friends; what about the one who redeemed you? (Take the good with the bad.)

273. Èyà mi gà águn yìlà, mi à gi yìlà tsùn à:
If my friend climbs a yilù tree I will not eat green yilù fruit (i.e., a friend can get you what you want.)

274. Èyà we maña 'kòcé we èmānìnì, wo tswá 'fo nà èkò u à bë gùŋ bè wòtsó nyì nà:
Your friend is a good fighter and you are glad, but guard against the day that he may fight against you.

275. Èyà yìgbècí, yìgbècí u yì o:
The friend of a thief is a thief.

276. Eyé áli 'gà, wuŋ ázè nàbábàngì:
The witch of night becomes a fire-fly in the morning (i.e., at night it takes very little to frighten some people).

277. Eyé àṣì yìzè áde kperè:
When the sky is black the world has a cover over it.

278. Eyé diŋ 'tswa u cë làzìŋ à:
The new moon is never in such a hurry that it appears in the morning (i.e., take your time). The new moon is
only visible for an hour or so after sunset.

279. Eyé leyé wuŋ à là wuŋ à:
The eye sees but cannot take away.

280. Eyé n dänà bè nyá ’o nyi:
Face to face.

281. Eyé u leyé, u ge gâ wuwo:
To see is better than to hear.

282. Eyi ádã, èbo ádã, ndàkó gbòyã n gã nyá u átsañà:
The sun has set, tiredness has gone, and the juju-man says that he is now getting warmed up to it. (There is a time for everything.)

283. Eyì wàrà gá piŋ ’dò, nínmi u yì tsátsáyì:
If a grain of corn falls in to the mud, the inside is still white.

284. Ezà ádà u kpe à, wuŋ à gùŋ eya gútá ci bé kpe:
When a man becomes poor he does not realize it, and it will take three years for him to find it out.
285. Ezà à dà bè 'zàkó nyì, wun à de 'nya 'zàkó:  
The person attached to a wealthy man will always be receiving from him (i.e. the lesser depends upon the greater).

286. Ezà áde tsùkùn, ešì ko u nyí-kà à:  
The man who carries a stick will not be bitten by a dog. (Be prepared.)

287. Ezà ágbàn u tá à:  
A wise person will not talk about his wisdom.

288. Ezà à lele ké 'o, wun à sale ké 'o:  
If a person retires before you, he will awaken before you (i.e., if you would finish early, begin early).

289. Ezà gá le 'zì niñí bè sòkógùńci nyì, wun à lá gwa tsùn kò:  
For one living in a leper-town, it is better to close the fists so as to appear to have no fingers. (Do as others do.)

290. Ezà gá le 'zì niñí bè sòkógùńci-
nyi, wun a sun 'na vun nin-mi u, ebó u de 'bá u fé ke u ná:
A person living in a leper-town had better scorch himself with fire that he may appear like the lepers. (Same as above.)

291. Eyé ási wùrù ádókuñ:
When the sky it black there is plenty of shade. (When trouble comes it doesn't come single-handed.)

292. Ezá átsoba dùkùñ, wun à tá ezúñ gwakpa:
If one gets too close to a pot he will get pot black on him. (Keep away from evil.)

293. Ezá áwùñkpá dàgà 'zì bábo a le u yé ezi ndoci bo à; sunà u tsá à lo bo.
A person is never so tall that he can be seen from one town to another, it is his name that will reach there.

294. Ezá ètá gà, wasa u má, wun à là 'gwa dà èmì 'wa bo à:
Even though a man may boast that his
antidote for a snake bite is the best, he will not put his hand in a snake's hole to prove it.

295. Ezà fé dòkò 'tí o, u mà gwa bi-se à:
A man on horseback cannot show the height of a fowl.

296. Ezà gà ánà 'zà vô, u gá ètsú nuwon bè, u gà, wun èla rùn- gbà kpe u:
One who hates another would say, if that one were wading in water towards him, that he was raising a dust on him (i.e., some people will find an excuse to make trouble).

297. Ezà gá ègà, gà, u dà màngè o cin gòga, wo gà, kícitsò wo dà o, gàmà màngè dà bo tò nyà bàkómbàgi:
If one tells you that he has got into a pot and descended into a well, then ask him which pot it was, for there are many sizes, some like bottles (i.e., allow for exaggeration).
298. Ezá gá gà, gã, Ke ké mi gi lè à nyágbóónyi gò u bë o:
When a person says, "what is there that I have never eaten", envy caused him to say it.

299. Ezá gba mafwòci gã, u de 'nyá à, u gã wùŋ à dà gbandáce?:
If the follower of a butcher complains of not having enough meat, is it likely that he would follow a hunter? (Be satisfied with what you have.)

300. Ezá lá tsu à, a gí u 'gúŋ?:
Do they divide a man's goods before he is dead?

301. Ezá 'mi mi wùŋ à de 'kuŋ mi à sá wànikó à, gámá u gã ágùŋ mi à:
If the people of my town are at war, I will not fear, for they will not fight against me (i.e., there is safety in friends).

302. Ezá nà ágà yèká nà. u yé din dà evo 'bò à:
A very shrewd person cannot be caught and put in a calabash.

303. Ezà nà a wá nà ebà piñ wun à: There is always room for one who is wanted.

304. Ezà nà de emí à nà, wun gá èpo 'bò o: The one who has no oil heats the oil cruise to get all out. (Necessity.)

305. Ezà nà de èyà eya bàci à nà, wun à de nyá eya anà à: The man who had no friend last year, will not have one this year either (i.e., suspicion remains).

306. Ezà nà de 'wó à nà, wun gá èwà gàdà o: The one who has no money wants the article divided. (Poverty cannot be hidden.)

307. Ezà nà etí ètá nà, wun gá èwà 'ka o: The one with a sore head is the one who wants a pad for carrying a load (i.e. it is the sick man who wants medicine).
308. Ezà nà èwà yìzè nà wùn à dzò-dzò à, ezà nà èwà èku nà wùn à dzòdzò à:
The man who wants to gain this world won’t play, and the one who wants to gain the next world won’t play either.

309. Ezà nà èwà 'zá kàmà u leyé nà u lo dzukóda:
If one wants to see a crowd let him go to the market place (i.e., look for a thing in the proper place).

310. Ezà nà èwà 'zá nà, wùn à de gùncì 'á ya à:
When one wants followers he will not turn away even an invalid (i.e., take what you can get).

311. Ezà nànà á mi wa 'kà:
This person singled me out as a tally nut.

312. Ezà nà nìmì u 'tíì kpongù à:
One does not cry when washing his own wound.

313. Ezà nà tú 'do nà, u gà, etí u sà à, 'zá nà șiyé cìn u lè nà, u gà, etí u ásà?
If the one building the granary does not say that he is afraid *in case he should fall*, is the person on the ground likely to say that he is? (Do not worry over that which does not concern you.)

314. Èzà nyá kpàkota, u dà bë kpàn-gwagi o:
The conversation behind the door has come to the front of the house. (Everything will out.)

315. Èzà sa 'wò níní a gã, “Wuŋ ákà”; u gã wuŋ à sa bàci be à?:
After throwing up a furrow and they say “It is not in line,” is it right for a person to say that he will not throw up another? (Perseverance brings success.)

316. Èzà típaci u womá yìžè à:
A timid person does not enjoy the world.

317. Èzà yígánci u lo kpàta u ciŋ 'ya bo à:
A respected man will never go to the ferry-crossing and not get a boat across. (Do good and you will receive good.)
318. Ezà 'zà kàmà wuŋ ètsu da yigídì bo à:
A man with a large following, when he dies, will not be left in the sun (i.e. do good during life and in death you will not be forgotten).

319. Ezì nà a kpe 'zà ye à nà, tsùkùn-gwasun gàmà gà u:
A walking stick is a better recommendation in a town than a messenger who is not known.

320. Ezì nà gà, wuŋ à wuŋ 'tsu à nà, gùlù à le 'zi gà o:
The town that says that it will not obey the king will have vultures living there. (The breaking of the law means death.)

321. Ezì nà we à là 'wó lo nà, ewó gà wuŋ širi wuŋ o:
If you are to take money to another city, the securing of the money decides the time of your departure.

322. Fini gà, wuŋ à nyanyà nyà 'fè à, u de èdžà nyà 'gwa u?:
The leaf said that it would not dance to
the wind, has it got a drummer of its own? (Make the best of what you have.)

323. 'Fo nà ezà fà 'wò wàngi nà, wùn à gùn yèlè u 'fo gá à:
The day on which a man wears his best clothes he won't meet his father-in-law.

324. Gagagúgù, yìgbèci zanà wùn ácé 'wò 'gwa:
The thief that steals a fence mat cannot hide it up his sleeve.

325. Ga jìn mà, wùn gá yi cigbè ga kpe mà:
"Don't do it," is the best remedy for, "Let it not be known."

326. Ga jìn siáka bè dagba nákà nyì mà, múrì o:
Don't question the ceremonial cleanliness of elephant meat; for it is impossible to bleed one.

327. Ga kùn eșì nyíkànkpinći yà mi mà:
Don't sell me a toothless dog. (Deal honestly.)

328. Ga lwọ ège nyá bagi mा, bagi dé u de 'wọ́:
Don't consider the goodness of a man just let the man have money.

329. Gàmànà ázè 'già nàkà u:
Lying has become as blood to his body (i.e., part of his nature).

330. Gàmànà tá ga 'tin:
A lie hurts more than a sore.

331. Gàmànà wun èsa a ròbò ̀à:
A lie does not cause a person's throat to swell.

332. Gàndà núhùn, egà nyá nǐn u gà nyá dé:
What has not been said is more than what has been said (i.e., you have not heard all).

333. Gàšìkiya li 'gwa gà 'kò:
Truth keeps the hands cleaner than soap.

334. Gbàkó nusá bo a tuń nyàsá o:
Into the hearts of old people they tip
rubbish (i.e., old people are compelled to listen to reports both good and evil).

335. Gbangba álàkìtì, eyé'guñtsò egun ëfè ci ëzè dàkùn o:
The builder’s clay becomes an ant-hill before his eyes because it dries up (i.e., it happened before his eyes).

336. Gbín a gà dòkuñ, we a wo 'gà dòkuñ:
Make many enquiries if you would learn much.

337. Gbíndagàwògì, yégi ẓe a gà pà
The one who is always asking questions is a brother to the one who answers saucily (i.e., both are a nuisance).

338. Gbíngà wò u gbínkà à, àmà zùn-mà u tsá ásó à:
One who always asks the way won’t go astray, but he cannot hide where he is going.

339. Gbíngbiànnìà u gà ákuñ eṣì, u gà 'á ’ṣì wu:
If enough ticks get on a dog they will kill it (i.e., don’t overwork a person).
340. Gbìŋgbìànniàkú fokútsalé! cikà lá ’yé mà tsutsu, ebó u de ’bà u kpe bòdáci ye:
He pretended to be dead that he might know who were his friends. (Slyness.)

341. Gbòngbò cegídì! ewó wu ’zà gà tsükùn:
Money kills more people than a club.

342. Giamà gà ánìkì́n, zùnyē ásun Sò-kó:
When a chameleon falls, God has been put to shame. (The chameleon is so very cautious.)

343. Gí n ci tsu, wuǹ ègbìŋgà kútí à:
A fetish could not prevent a hungry person eating though to eat meant death.

344. Gintara bè nyìkà nyì, a ècé ’fo suǹwùn:
Even the tongue and the teeth quarrel now and then. (The best of friends fall out.)

345. Gò gi u de o, u de gò jiǹ à:
“Take and eat this” she is always saying but they never say to her, take this and make food” (said of one who is always giving).

346. **Gò rè gà àgàkà nuwoñ, kága ù zìñ bè nyika nyi à, wun à zìñ bè nyàsá nyi:**
When a hook is a long time in the water, if it doesn’t bring up a fish it will bring up weeds.

347. **Gò suŋgwà, ù yì gò gi à:**
Take and hold it does not mean take and eat it.

348. **Gò ye kùñ, wun ëlugwa cënkafa de kpàrà à:**
Is is by beating the rice again and again that the husks are removed.

349. **Gùncì de yîpa à, wun à nà yèkò vô à:**
If a sick person cannot get hot water he will not refuse cold. (Beggars cannot be choosers.)

350. **Gùncì le ekùñ yé ègòga, ù ci jìn yèbo Sòkó:**
351. Guşe vuňla mâkundunnu, wun å da bo, u yi bè dásun nyi, u da bo å, u yi bè dásun nyi.
A sick man saw a corpse going by and he thanked God he was still alive.

352. Jè banci gbóká 'á dukúñ là, dukúñ gò u 'mi 'á po 'ná:
The spurtle got strong and pierced the pot, the pot took hold of it and put it in the fire. (Out of the frying-pan into the fire.)

353. Kágă a dabo à, a gá u?:
If there is no complaint, will there be a settlement? (There must be a reason.)

354. Kágă èdè we zo kókóta à, vùdùn-nù wun å zo 'già à:
Unless your clothes are free from lice your finger nails will not be free from blood.

355. Kágă efà bá å, wun å gamá ga jèkùn:
Even if the efà food is not sour, which
is the way they like it, it is better than leavings.

356. Kágá egi tígí à, a lá u?:
If the child doesn’t cry will it be carried?
(What is worth receiving is worth asking for.)

357. Kágá enyà ta nuwoñ bo à, zuñ-gbere à lo ’kpàn à:
Unless there is something on the water
the ants won’t cross over (i.e., there is
a reason for everything).

358. Kágá Sòkó lá cèndzú wu à, wuñ à bë áže yikuñnu dzúrú:
If God does not destroy the green palm
kernel, it will become a ripe one.

359. Kágá tànkpóló ko a nyikà à, a gà lá u dà tsàkà ’á dzũ à:
Even though a toad doesn’t bite, it is not
likely that one will put it in his trousers
(i.e., there is no need to do every-
thing).

360. Kágá tànkpóló ko a nyikà à, wuñ à po a yèkøyèkøyi:
Even though the toad will not bite, it will
give one a chill if he handles it (i.e., it will do one thing or the other).

361. Kágbó nyá bàbò, wun gá yì’gbànọ:  
The strength of the water-bottle is in the cord used in carrying it. (“The chain is no stronger than its weakest link.”)

362. Kágbóci gà ’á suñ ’o ’gwa, kágá wo mátsa à, wun ’á wo le ’kpá:  
If a strong man takes hold of you and you do not laugh, he will jerk your arm out (i.e., it isn’t policy to show ill feelings towards a superior).

363. Kágbóci gúbà a du konkòrọ u gẹná à:  
Two men in authority cannot agree long enough to cook a mangel.

364. Kágbóci lágwasun 'nyá, bòlànći lá gwa kpé:  
When a strong man has hold of a thing, the weak man lets go. (Might is right.)

365. Kágbóci па kàrà nínmi wun à:
A strong man never makes up a load for himself equal to his strength.

366. Kákùn ná eká tuŋ 'o bící ná, kángá wo gã, we à dã ’dã o: After a thorn has pierced your foot then you put on sandals. (Cp. “Lock the stable door after the horse has been stolen.”)

367. Kàlànkpà wọn rógó, u jiŋ ’vùŋ ã: The trap caught a stone, not meat (i.e., there is no profit in it).

368. Ka mi jiŋ bǐngi yà ’zà kpátá, mi jiŋ bǐngi yà we yi ã: Even though I am a gnat to every one else, I am not one to you. (Said by one in authority when despised by some one under him.)

369. Kápa kápa a gi màšè o, tatación à jiŋ a ’mi dzwágwà: The way to eat màšè is to nible around the edge, if you bite into the centre it will leave your mouth greasy. (There is a right and a wrong way.)

370. Kàrà ázá ’zá, èka ge etí u bo ã:
If a load is too heavy, then the pad has not been placed on the head properly.

371. Kàrà fókó u lò 'zà à, àmâ wuŋ èpà u zò:
A light load will not tire one, but it looks unwieldly.

372. Kàrà nyá gbá gúwo, wuŋ ácé 'wò 'gwa:
A load of twenty thousand coweries is too big for a sleeve.

373. Kàsà nà ba gbàngbà dà nà, wuŋ-tsó dà bè hankàli u nyì:
The crocodile stalking the duck finds that it is also watching him.

374. Katambà wèncình là gbòdonjì gbàyé à:
The large porch does not despise the clay pit from whence it was dug.

375. Kata nà de gbètí à nà, sàsà banza:
A roof without the pointed top is not pretty.

376. Kata nà wo gà 'ā yà ega cình à
nà, ga lugwa u lo bo dà yáyé mà:
The room that you do not intend to give to the stranger do not let him lounge about in it.

377. Kata wasa Sòkó, ezà nà gà wuŋ à zùŋ u nà, wuŋ à tsu bè lèn-ţe nyì há 'síŋ o:
The one who attempts to thatch the house that God has predestined to remain unhatched, will die with his scythe in his belt. (God’s plans cannot be altered.)

378. Ka wôngi o, wuŋ ègbĩn nuwoŋ:
Even the darter bird is drowned sometimes. (Cp. Accidents will happen. ”)

379. Kànàgi yìfùrù tà ekpâŋ o, dàda u gba o:
The monkey that leaps up on to the bucket is only following the actions of his parents.

380. Ke èbo we bè ejè gí nyì nyá èmì ndãesí nyì o?:
What makes you tired of eating porridge
in *ndăesi*'s home (i.e., where one is well fed will he complain)?

381. **Ke ké bici gûtwani o?**
How is it that you have only nine toes? (This is said of one who has spent all his money.)

382. **Kendô nà cecengi yì nà ácingâ nuwọn yì o:**
According to the size of the blister, so is the amount of water (i.e., things are just as they appear).

383. **Kendô nà dzúngi tso 'zâ nà, ácing u bó a 'kpá o:**
In just so much as the small entrance is a short way out, so does it skin the back (i.e., you gain in one and loose in another).

384. **Kendô nà sùnsùnnù yébó båtâ nà, båtâ ámà nuwọn:**
Even though the swamp-grass likes the swamp, the swamp becomes too deep for it and kills it.

385. **Kendô nà wo sá bükâta nà, ácing we à wò wun o:**
Just as you have made your arrangements, so will you have to follow them out.

386. **Kiátiákiátiá gã, wuŋ à lã kàrà ràkuŋ:**
The donkey said that he would carry a camel’s load. (Don’t brag.)

387. **Kínkèrè tuŋ tákùŋ?:**
Do scorpions sting stones? (Cp. “You are spending your strength for nought.”)

388. **Kínkèrè wuŋ ẹtun ’tí à:**
Scorpions do not sting people on the head.

389. **Kókó só mi à, mi à só kókó?:**
Since the wart has not hidden itself for me, will I hide it? (Expect others to treat you as you treat them.)

390. **Kókó, u kuŋ ’nyà nà u kú nà à:**
A growth on a thing is never as big as the thing itself.

391. **Kókó zuŋmà tacìŋ, eyé le u yé à, egwa mà tuŋ bo à:**
The wart on the centre of the back cannot be seen with the eye, nor reached with the hand.
392. Kpákó gá 'wó 'ṣì:
Two hundred is more than twenty (i.e., there is no comparison).

393. Kpákó kùnjkwànj kpákó, kpákó wara kpákó:
Two hundred strung cowries are two hundred, and two hundred loose cowries are two hundred (i.e., a king is a king).

394. Kpànkanà u wu 'gi à, egwa u bà wuñ o:
Dangerous play does not kill a child but it may break his arm.

395. Kpankòrò bisà, enà gá tuñ bo, wuñ à suñzùnyè:
When fire reaches a node on the bisà grass it becomes ashamed and burns slower (One's progress is impeded in a difficult place.)

396. Kpànkotibù! nuwòn fé màngè o zà à:
Water standing in a pot will never rise.

397. Kpárá kpárá kà tsutsu à, sònù sònù wuñ èkà yìzè le à:
Always being in a hurry does not hinder death, neither does going slowly hinder living.

Kpárá sókùn u yì o, u dà nín bo u mā dà dê bo:
He is a beam in a wall being both inside and outside. (This is said of one who understands both sides of the case.)

"’Kú bè làzìn nyì,“ u de ’wùn à, èmà bambè nyá gbògì nyì:
“Good morning”, does not cause offence except in the case of the baboon for traps are set for them.

Kúkpáká fé nínmi tsúkùn ó, gá, wùn èye tsúkùn de.
A tortoise in a bone says that it has more bones inside.

Kúkpáká wùn ètígí à, èmà wùn èbayé:
The tortoise does not cry but it blinks (i.e., get as near to the original as possible).

Kúkúndùkú kàmadùkú! zukùn
na a nù yàbà na, wuŋ gá a nù yakági o:
The hoe that is used to hoe bananas is also used to hoe red peppers (i.e., both had the same opportunity).

403. Kútí nà ezà kpeye nà, wuŋ à nyi wuŋ à:
One will not defame the juju he believes in. (Don’t be two-faced.)

404. Kútížì wuŋ èwu wòcèci à:
To threaten in the name of a juju will not kill a trader (i.e., some things are proof against juju).

405. Láfíyà èlà Góyì fíñ 'ge à:
It is not good will that compels the Fulah to drink beer.

406. Lá ’ga sá ’mì ’á èmitsò dà gbà-tà o:
To bring a stranger in is to put the host in debt.

407. Lá n gàsuŋ wùncìn ge gà lá m batà:
To trouble me is better than to forget me.
408. Lá 'nyá wū 'zà, lá u da gi re be wǔncìn jin nyábótá à:
To show a person something, and then eat it, is not stinginess.

409. Lá 'yé wū cigbán kánsáná, fum-fúru gò kínnì:
While waiting for a dried up tree to fall, a green one falls instead (i.e., often while expecting the death of an aged person, we learn that one in the prime of life has died).

410. Lèkenlèke ná lá nínmi u dá nán-kó kà nà:
The cattle egret sets itself at herding cattle. (Said of one who works when not asked to.)

411. Lengkapëjiń ebó èkuźni o, wuñ èkuñ dádá mi à:
The apprentice will soon get tired but the master will not. (Everyone to his trade.)

412. Lükòngi gá, eyé bo u kpe tákùñ-ceci ye o, kácìn à, ezà wàngi kà à:
The dove says that by the expression in the eye he knows a stone-thrower, otherwise a man is not bent over.

413. **Lùkòngi gùbà a ènyà dòjì fi̊n̄zo bo à:**
Two doves will never drive one another away from a threshing floor (i.e., why quarrel when there is enough for all and to spare).

414. **Lùkòngi táfìgbáà n tágìgbáà má:**
The dove told of his wisdom so I told of mine (i.e., meet him on his own ground).

415. **Lulu te à, a fìn̄ wūn à:**
If the thread does not break there will be no need to join it.

416. **Lulu yì sūn̄ re, biyé à da yavūn à:**
As long as there is cotton growing there will be no need to go naked (i.e., if it can be had we will have it).

417. **Màdà gà ègùn 'zà, a kìn̄ láyà gò wūn à:**
When a person is hungry they don't make
a charm to prevent hunger and hang it on him (i.e., use common sense).

418. **Madagunci u kpe 'jé ásámù ye à:** A hungry person does not know poisoned food.

419. **Mákuṇduñnu ègí 'gó à, sàyì nàkà:** The hyena does not eat grass but meat (i.e., give a serviceable gift).

420. **Mákuṇduñnu gá èfíŋ nuwòn, eṣi-gí à de ?:** While the hyena is drinking water will the dog get any?

421. **Mákuṇduñnu gá, u wo 'mi ndá u mà wo nyá nná, egi nà u tá gwa gò nà, u de lefi à:** The hyena said that he heard the father and also the mother say that they would give the bad child to a hyena, then for putting forth his paw and taking the child, he was not to blame.

422. **Mànâsïki nyá kànângún, gwakpa bo u dà o:** The hypocrisy of the drum is in the drum-
mer’s elbow (i.e., put the blame in the right place).

423. Mànàáwoci wuŋ gá èbe ’ziisa nyi o:
An ungrateful person causes others to be ashamed.

424. Mànà munu, yìsa fà n gwa dà ’fú o:
It is a sweet kindness when the food falls out of the hand into honey.

425. Màn nà de fùla dàra à nà, u gà,
“Enyà gá èlé a ’tí:”
The priest who has not got a red Fez cap says, “That thing makes the head itch.”
(The fox and the grapes.)

426. “Mi à lo ’zi, mi à lo zì, ” wuŋ gá èlà ’zi lokpá o:
“I am going, I am going,” that is what makes the journey so long.

427. “Mi de kú-kú-kú- kú, ” Mi de kú-kpáká:
“I have found a tor-tor-tor-tor,” “I have found a tortoise”. (Do not hesitate or some one will get ahead of you.)
428. Mi de 'wó ení nyíná à, wǔncĩn m̀a à kà mi gbà nyi de ’sun à:
I haven’t got a cowry to-day, but that does not hinder me from having two thousand to-morrow.

429. “Mi le ’žì gáká,” wuň ágbà egi ná a m̀a ežì gá o ná:
“I have lived in that town a long time,” does not make me equal to the child who was born there.

430. Misuń èlo ’dzò lo, eyé bo egà d̀a o:
The mouth laughs it off, but the trouble can be seen in the eye.

431. Misuń ná bè yíkò ná, wuň à žì ení nyi kó à:
The mouth that whistles will not refuse to sing (i.e., some things go in pairs).

432. Mita dzukó wuň à wu cigbàn à:
The market noise will never kill a tree.

433. Mi tányà mi tsu à, goró žì ’mi?:
I was sick but did not die, should the undertakers feel badly?
434. **Mi tú u yé hárí eyé átú ’wó ení:**
I waited for him until my eye became a cowry shell (i.e., formed a cataract).

435. **’M bo biše kuŋ kàrà à, wuŋ átuŋ látí, u gà ázè kàrà ’tí:**
To carry a fowl about at home is not a load, but by the time one reaches the farm, it has become a head load (i.e., it may not amount to much at first, but it will later on).

436. **Mmà dèdè wuŋ gá èkuŋ mágí o, àmà mágí nà wónyé nà, lá mmà kùŋ:**
It was a bad uncle that sold his nephew, but if the nephew is smart he will sell his uncle.

437. **Nàkà áwo, ezùŋ wo gá u:**
If the meat in the oven is dry then the oven is dryer.

438. **Nàmpà kukù u wọŋ ’nà ’mì bo à:**
A leopard is never too old to catch goats.

439. **Nàncé gà ámà, zùⁿyĕ áli tanci:**
If the poison is good then the bow need not be ashamed.

440. Nankan ágbìn o, a wá u tò 'dogbà :
When a cow is lost they will search for it even under the granary (i.e., when seeking spare no trouble).

441. Nankan èdàjiñ yà bàtà à:
The cattle don’t thank the meadow. (Often we are not thankful for the daily blessings.)

442. Nankan lo ègi kpàkùmà fédùn à:
When a cow goes to pasture her hide is not left behind.

443. Ndàkpági gà a gba ’gà nuguñ-ci:
The tortoise says that they ought to keep to the first agreement.

444. Ndà ’mì le, u tígi mādā à:
The head of the house will never cry because of hunger. (Do not tell your troubles abroad.)

445. Ndà ’zà gá èzùn ’gbà, egi otsò u
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fé u zǔŋ gōke:
If the father is working that hard that he is breaking an axe, then the son will be breaking a hatchet.

446. Nînîmi enyatsuci o, ácin a de 'nyā bè ráyi nyi o; tò nînîmi enyā bè ráyi nyi bo, a de enyatsuci o:
Among dead things will be found something with life; and among the living things are the dead. (There is some good in the worst, and some bad in the best of us.)

447. Nîn gà áfu 'zà, jèkùŋ yì 'lì o:
When a person is full, what remains bears witness to it.

448. Nîninini bîcî wa 'gun bo, tànkpólo tsâ, gà, wuŋ à wa gùbàbà, u ci ákpè pàrà ta bo:
One foot at a time is the way to get out of the mud, but the frog said that he would get both out at once, and landed over on his back.

449. Nnakó ègà, gà, “Gò ’mí lâ dâ ’zo
gĩ, ” wotsó à gà, gã, “Gò ’zo lá dà emí gĩ.”
If the old lady is always saying “Here is some oil to put in the beans,” you ought sometimes to say “Here are some beans to put in the oil.

450. **Nnã niní mã biše, ’zawũn à yi tití:**
One hen hatched the chicken but they will serve different purposes.

451. **Nukpayi gúbà a élãmitú dòžì banza à :**
Two grey beards do not follow one another for nothing.

452. **Nunfù ge a ’á ka ’ga à :**
If the farmland is good they will not give it to a stranger.

453. **Nusa dà ’bà o enyà nyì à, ámã a lá egwa ’bà ’nã diñ a wa :**
When an old person is near by nothing will be spoiled, but exception must be made in the case of fire.

454. **Nusa gà ábici nyà tsutsu, dzã-kàngi à gikiññi ciñ u lë :**
The old man runs away from death, but the child stands and looks at it.

455. Nusa tûtuntí u yì o, ezà ndodó èku 'bà dà ya kpe u:
An old man is a dumping ground, everybody throws sweepings on him (i.e., everyone tells him their troubles).

456. Nuwoñ ámàló, ŋémpà à de fïn:
Even if water is scarce, the threshold will have enough to drink (i.e., it will get the dish water).

457. Nuwoñ èdãyênu bá à:
Water does not become sour.

458. Nuwoñ èwo 'mi kara bo à:
The water never dries up where the crab lives. (Said of one who always has plenty.)

459. Nuwoñ gà áwo, tsùrù gà ádagwa àmà bambè tsùrù Màmàgi nyì:
When the river dries up the falls also dry up, but not the falls of Màmàgi. (This river never dries up.)

460. Nuwoñ nà èjè nà wùn à bo à, u mà à li 'fo fá à:
Running water never gets tired, nor does it stop for a day's rest.

461. **Nuwọ́n ọ́ na ụdị bábo à ná, wú n gá ẹbe dúkú nyi o:**
It is the water that doesn’t fill the pot, that makes the most noise.

462. **Nuwọ́n nyá 'wó ení, bè nyá 'wó 'ṣi nyi, bọkùn niní u yì o:**
One cowry’s worth of water, or twenty cowries’ worth is all the same color.

463. **Nyágbàn kíin ba, u jin eli kíin ba à:**
The body prostrated on the ground is no sure proof of humility.

464. **Nyágbàn ọ́ na ẹ̀fè èsun ci 'á cigbàn lè ya dá nuwọ́n o ná, nyágbàn gá má nuwọ́n sú n u ci u jè dà lo:**
The same anger which caused the wind to rip a branch off a tree and cast it into the water, also caused the water to drift it down the river.

465. **'Nyá ọ́ a lá ta yìzè ná, wú n gá a gá 'á ná u kíin o:**
That which was used to make the world will also be used to destroy it.

466. 'Nyā nā ezà à gị nā, wun' gá u ye 'nà u dà o:
One pokes the fire that is under his own food (i.e., attend to your own affairs.)

467. 'Nyā nā gá mà nà, wun' gá sì 'nyà bi tí o:
That which is extra good is a forerunner of something bad.

468. 'Nyā nā mà misun' o bo nà, wun' à jiŋ gbàkọ 'o 'gùn, tô 'nyà nà lu misun' o bo nà, wun' à jiŋ gbàkọ 'o ànfani:
Whatever is sweet in the mouth will be bitter in the stomach, and whatever is bitter in the mouth will be sweet in the stomach.

469. 'Nyā nā mà só nà, u sundà 'nyà nà mà 'bà wà nà:
A good hider is afraid of a good finder.

470. 'Nyā nà sàkà nà, u bé tsún' nyà nà le 'gó nà tsún:
Whatever rises early will come and find
that which slept in the grass, (Cp. The early bird catches the worm).

471. 'Nya na tun Rúbu na, wun à gbà Bìdō à:
What has reached Rúbu will not miss Bìdō. (It will not be overlooked.)

472. 'Nya na 'zà dzò na, wun gá wun èmã o:
What a man sows that shall he also reap.

473. Nyáŋka fú ya u kà tswaci ází-ki nyì jìn à:
Flying sparks do not hinder the blacksmith in his work.

474. Nyántsò u le nyá u yé, u gá, u le ènyá yé à:
The owner gazing upon his belongings would not say that he saw something evil.

475. Nyíká, wun èzà 'ni à: a ècé 'fo kà wuⁿtsò gí:
There is never too much fish in the sauce, it is only occasionally that one can get fish to eat. (There is never too much of a good thing.)
476. Nyimi dèdè gâmá gâ 'mì wasa wuŋ à gűn 'nã da 'm 'bo:
A bad wife is better than an empty house for she will make a fire in it.

477. Nyína yì yìže, èsuŋ yì èku:
To-day is this world, to-morrow is the next.

478. Nyizàgi gâ ále kútí yé, u gâ 'ă 'yé pín:
If a woman looks at a juju she will have to wipe her eyes.

479. Piŋpiŋ donci wuŋ èlá donci à, 'bà nã wo le u yé nã, bagá we à lu u gwa o:
Rolling a mortar will not break it, therefore take it back to the place where you got it from (i.e., return what you borrow).

480. Ràkuŋ ègí 'kã, kiátiákiátiá u yé-gã, 'nya nã dá nã:
The camel was eating thorns and the donkey thought they were soft. (Said when one imitates another.)
481. Ròbo nyà èdà wùn èziŋ kín nyi à:
Food for bats is not found on the ground.

482. Ròbo tànkpóló guŋ 'fiŋ à:
The toad's food is not found up off the ground. (God will place nor blessings within our reach.)

483. Rògònkpè, ebó zùŋmà u gò o, u ma šídžòsì, yitsó tsá èlà u gò-zùŋmà o:
Remorse comes to warn us of after results so it is really a forerunner, but we take it and place it behind.

484. Sàŋågi wùn gá ètè yèkó nyà ji-ka a:
A small bag closes the mouth of a large bale.

485. Sàngi u tuŋ bà 'li à, nàkà à ke u bá:
The birch rod doesn't reach the character but the body will make the connection.
486. Sàngi yèkó wuñ èdin 'zà eni gbàugi a:
The switch-grass by the roadside does not strike one person only.

487. Sòkó bò 'fo, ndà 'á 'yé nũ wuñ à bò ndà otsó, ke wuñ à jìn o:
God took away a life and father was sad, if God had taken father what could the have done.

488. “Sòkó dé,” Kiadia gba Gòyì:
“God knows,” was the answer that the Kiadia people made to the Fulahs when asked if they would acknowledge the Fulah regime (i.e., don’t commit yourself.

489. Sòkó èdìnnyé à:
God is in no hurry.

490. Sòkó jìn ’nyá fi bàbòkó o yà we, u mà jìn fi bìngi o yà mi; kàgà wo tswá bìngi mi à, mi à bè lá bàbòkó nyá wotsó là ya:
God gave you a large calabash full of
blessings, and he gave me a small one; if you are not careful with my small calabash, I will break your big one.

491. **Sòkó kpe kendò na u jiŋ kàba bè zùŋyé u nyì na:**
God knew how to hide the shame (nakedness) of the maize with the husks.

492. **Sòkó kùŋ, swáfà mánìn:**
When it thunders the child in pawn is glad it is going to rain and he won't have to work on the farm. (Cp. It is an ill wind that blows no one any good.)

493. **Sòkó na sá ’mi na wuŋ à tè wuŋ à:**
God who made the mouth will not close it up. (Cp. The Lord will provide.)

494. **Sòkó yà a ’nyà u sazi à, yìzèci wuŋ à yà ’o ’nyà, wuŋ à sa ’o ʒì:**
God gives and does not remind us continually of it; the world gives and constantly reminds us.

495. **Sòkó yà kurangi o, káciŋ à, enà latí ęta ’zà à:**
God gave the red deer its color; deer do not use red cam wood.

496. **Sòkó u le gara yé ke u wọnсin ná, u ci lá zụnyé và káji:**
God saw that the white-ant hill was large, so he gave favor to the small one.

497. **Ṣìáko dùnmụdụn kànądzá! a tuŋ dzákan 'jè gị ná, a tuŋ u 'kpa cé à:**
A child is sent home for its meal not to go and spin a top.

498. **Ṣìrìya dá nyà 'zà gbakó u jiŋ 'nyàba à, kámi ná u de yịzè ná, ácịn wuŋ èjiŋ o:**
For an old man to wear a fancy cord is not a sign of pride, for when he was in his prime that is how he dressed.

499. **Sunà zà yì dzámi wuŋ o, àmà nyà yịgbèci yi kayimi:**
A man's name is his bridle, *he stops when called*; but a thief's is his spur, *he runs when called.*

500. **Súnsùn kpátá u bè binákúŋ:**
To remain quiet is the same as being angry. (Be sociable.)

501. **Sūsūmârî! èdè suṣuṇcì wuŋ ẹwo 'ciṇ à:**
A poor man's cloth never smells of dye (i.e., he cannot afford it).

502. **Swàfà à dã bo mi à gò 'wó, u dã bo à mi à gò 'wó:**
If I have to take pawn I will get my money, and if I do not get pawn I will get my money.

503. **Tá gwa ngò 'kùŋ sókùŋ, ekùŋ otsó gò 'zà lè:**
Stretch out your hand and help lift the corpse over the wall, for the corpse has lifted others over.

504. **Tákotálábí! ebe bà tábà à:**
The red monkey does not break down the tobacco plant.

505. **Tákùŋ na ènyi nyànkpa 'mi nà, wuŋ gá a lá da u tá re o:**
The stone that bent the edge of the iron is used to straighten it out again.
506. Tákùn nà pìn gwa nà, wun áfo gwa tsokòwóngi:
The stone that is too large for the hand will not be used in a guessing game.
( You are not included. )

507. Tànkpoló ta tsúkùn, eší wọn u gò 'wó:
The toad was picking a bone, and the dog caught him and made him pay a fine
( i.e., let everyone keep to his own ).

508. Tàre bè ezà nyi, ezà ăjìn u gâ-
gwa o:
By the help of another one gains freedom.

509. Tàrùbà bè 'yènà nyi, kíci we à lá o:
Which do you chose, weak sight or total blindness?

510. Tà-'zà-tà'tí-a-gi, nà de zògùn gù-
bà à, ci gà wuñ à yàyé żèmpà o nà:
A person having only one mat deceives himself when he says he will sleep outside
( i.e., if it rains his mat will get wet and he has no other ).
511. **Tétén̂gi egwa lè cigbân ba o, nàkà ci jìn àsára:**
By just a very little did the arm miss the
tree, and thus prevented the body
from misfortune.

512. **Tílè de ebe ci ɛkùn ’kó o:**
Necessity causes the monkey to sell shea-
butter fruit. (It is his food.)

513. **Tílè lá kàṇgí mű yàká o:**
Compulsion makes the monkey eat red-pep-
per. (Hunger is good sauce.)

514. **Tílè, tílè, Máma Kòłò nu ’gbè:**
It was only by force that Máma Kòłò went
to the hoeing gathering (i. e. he was
compelled to work).

515. **Tílè wùn èciŋ dùnfé ’bà bo à:**
Force will never be without a place to sit
down.

516. **Títímáti ! biyé șidzò ’zà à:**
To walk backwards is not the correct way.

517. **Tò yerengi tò gòdò, elúgi gùbà ʒi kpáta o:**
A humming bird and a pelican, two birds
in the clearing (i.e., life is life however small the body).

518. Tsòba wuŋ gá èbe yęgbà nyi o: Familiarity breeds contempt.

519. Tsóci 'zà gá ápiŋ 'gbăn, wuŋ wuŋ ápiŋ dzǔŋi o: If the master cannot squeeze in at the main entrance, the slave will be unable to enter the back gate.

520. Tsùkùŋ kàkò, wuŋ gá a suŋwà a ci wa nà tá nà: They use a crooked stick to get out a straight one (i.e., use what is at hand).

521. Tsùkùŋ nà a cé màkuũduŋnu nà, ebà átiŋ a ci à là wuŋ o: The stick that was thrown at the hyena during the night, will not be brought back till the morning.

522. Tsutá gbàgbà, u mà yá: Pepper is small but it smarts.

523. Tsutsu, èmìtsò u yì o, u jiŋ 'ga à, amá 'fo nà wuŋ à bë nà, wuŋ ážè 'ga yà yi 'fo gà: Daeth is the owner of the house and is no
stranger, but when it comes, it will be a stranger to us that day.

524. Tsutsu gò nusa nyi, u gò dzákàn-gi nyi à:
Death becomes the old; it does not become the young.

525. Tsutsu lakoro, dzákângi à fe wuŋ à:
If death were to blossom, a child should not pluck it.

526. Tukpa mi ádzwa fini:
My ear has begun to sprout leaves. (Said after one has been listening for a long time.)

527. Tukpa èwo 'gà gúbà à:
The ear doesn’t hear two words at once.

528. Tukpapa u lugwa tukpa átsu à:
Contant reminding does not allow the ear to die (i.e., to forget).

529. Tunci ndă a tà o, a tà ndă à:
They may deceive the father’s messenger, but they cannot deceive the father.
530. U da Tûm bo à, u ma da Tûm bo à:
   He is neither at Tûm nor at Tûm (i.e.,
   he is on the fence).

531. U fìn nuwòn na sì na à, sàyi nuwòn na ávuñ na:
   He does not drink water that has settled,
   but water that is riled (i.e., he likes to
   be contrary).

532. U gà ávò, wuñ à bë mwôtswâ:
   If it goes bad it will smell.

533. U gà wuñ à gi mànì à, âmâ wuñ ègì romàgi u:
   He says that he will not eat caterpillars,
   but he drinks the soup of them.

534. U lâ u fù nuwòn, u ma lá u gbo zùmà:
   He gave him a bath and then rubbed his
   back (i.e., he was well treated).

535. Vonkpàrà wuñ à kà sòkògbà à:
   A potsherd cannot stop an aerolite.

536. Vùdùnnù yi èrì 'cìñ o:
   The finger-nails are a proof of the goodness
   of the indigo dye.
537. We áfédùn ge we à nákint ge:
If you sit down well you will rise up well.
(Do good in this life and you will not be ashamed in the next.)

538. We à gà, gà, a ga gbá 'o mà, ga lugwa a tso 'o mà:
If you do not wish to be dragged along,
why don’t allow them to overtake you.
(Keep away from trouble.)

539. We ákpe gà ecipocì mà, wo pa kàn lè:
If you know that roasted yams are sweet
then you had charge of a farm once.

540. We à li 'nà da dzufa?:
Will you put fire in your pocket?

541. We ásó 'gùn, we à bè ásó tsù:
If you are able to hide sickness you may
also be able to hide death (i.e., one may become efficient).

542. We gà gà gà, egì u ga ko 'yì ya mà, egì gà wuñ à mà 'nunù à:
If you say that the lad must not hoe down any corn, he will not make a good farmer.
(Cp. Experience is the best teacher.)

543. **We gá gá gá, nuwon nyá 'zà wuŋ à gbiŋ à, nyá wotsó à tì sonyí mà à:**
If you say, that the water another person put on, will not boil, then your own will not steam either. (Do not entertain unkind thoughts.)

544. **We gá pa 'gbăn nà wo gá áfë cinwón nà, bòngi we à de fe o:**
If you make a pruning stick thinking to pluck honour, yuu will pluck immature fruit [dishonour] (i.e., greatness is not easily obtained).

545. **Wo dá bise lo 'bà nîn, wo gá à zìn gùlù we à dá zìn o:**
If you enter a city carrying a fowl you will come out carrying a vulture (i.e., food is scarce in a city).

546. **Wo ènì wo mà ènyà:**
You are drumming and also dancing (i.e., doing two things at a time).

547. **Wo gá ádàdà tsu, we à dádà zìn 'zà:**
The sooner you die the sooner you will return in another person (i.e., your name will be given to the next child born in the family).

548. Wo gà ágò ’tsú gwa dàngi o, wo lá nyákungbárá wu ci yíta u bo:
If you intend to take a rat from a cat you had better kill a lizard and place it in front of her.

549. Wo gà ’á kútí tú ’nyà, lá ’yé be u dà re:
When you place a juju on anything put your eye on it also (i.e., do not trust in uncertainties).

550. Wo gà à lá dükûŋ sakûŋ, wo ke u kà:
If you are going to pick up a broken pot, put your hands around it.

551. Wo gà bò jèkpe yà ràkpe wo lá u kpérí:
If you make a dish of porridge without sauce for an ignorant nan, you had better tell him what to do with it (i.e.,
it is necessary to explain the simplest things to some people).

552. Wo gá de tánzàrì nà wo gá 'ǎ dó enà 'gó nà, lá dó enà 'mì:
If you have any antimony to blacken the eyelashes of wild animals, put it on the eyes of domestic ones first. (Cp. Charity begins at home.)

553. Wo gá èjìn sìrì gā we à lo 'zì, wo wùn 'zá o, àmá kámi nà wo gá dzùn nà, ezá wùn we yi o:
While you are preparing to go on a journey, you own the journey, but after you have started, the journey owns you.

554. Wo gá gá gā, we à tá lè, elúgi gá 'ǎ 'yì gì:
If you are going to talk about olden times the birds will eat your corn (i.e., pay attention to your work).

555. Wo gá guṇ langbé, langbé à tuñ 'o 'kà:
If you climb a langbà tree, the thorns will prick you.

556. Wo gá jiñ “Mgbá” wo ba mgbá yé:
If you say “Isn’t that so?” you had better give the wink with it.

557. Wo gá le nusa yé èbici, kága wun ènyà ’nyà à, àfè enyà ènyà u:
If you see an old man running, he is either chasing something, or being chased.

558. Wo gá le nuwon ’fú yà ’zà gã, u fín, u ci jiñ yèbo à, wo le nyá tsulá yà u dégi:
If you mix a drink of honey and water for a person, and he is not thankful, then mix some tsulá for him. (The tsulá is very bitter.)

559. Wo gá lo gbàtàtsúŋzi we ci dà lá nnà nyá ewó wôn, źe à bè wò gbàtà o?
If you go for the payment of a debt and seize the things by which they work
and trade, how can they then pay the debt?:

560. Wo gá lo ’mì nnã ’o, we ásá émí nnãgi o:
When you are calling on your first-aunt call on your second-aunt also.

561. Wo gá mã ’gi dèdè, tílè ’o de;
ndã dèdè gã ’ã wo mã, tílè lá wo de:
If you have a bad child you are unfortu-
nate, if you have a bad father you,
are unfortunate (i.e., there is no help).

562. Wo gá ĺi tswata ká ndondò dé,
enã à bë tiñ dà ’o ’nya:
If you loiter about the blacksmith’s shop
all the time, a spark will fly and set
fire to your clothes.

563. Wo gã, we à tuñ gíwóngíwo tuñ
à, wotsó à de ’wó gĩ à:
If you say that you will not send a mess-
he enger who withholds part of the mo-
ney, then you will not receive any, for
is the kind who can extort money for
you.
564. Wo gá yà gùnci cigbè, wo lugwa egùn u lo u nĩn bẹdzọ, ebó u de 'bà u kpe kunkuŋ nyá cigbè ye:
If you intend to give a sick man medicine let him get very ill first, so that he may see the benefit of your medicine.

565. Wo gbódzú sá 'nya gbàgbà, cé gwa 'á ya dà ba gbán gà:
You thought you were shrewd when you cut the food into small pieces, but the one, who handles it and puts it back again, (i.e., does not buy) is more shrewd.

566. Wo gùn 'zà wo sá à, we águn langbàláci, wuŋ à ba 'o ba à, wo gà ásá:
If when passing another you do not turn to the side; you will, whether it pleases you or not, when you meet a person carrying thorns.

567. Wo lá mi da gbàŋ dà ásì 'dè, we ci gã we à bë 'ǎ 'dè dzù mi èfogi o:
You took me to the market place and stripped me of my clothing, and now you say you will reclothe me up a lane (i.e. as the punishment was public so ought the reparation to be).

568. Wo nà gò 'ge yà kuci nà, wo gá à gö mängè dà yìzèci o:
You, who took the beer to the spirit, must bring back the jug to the people.

569. Wo nà lá 'ge lo fìn dà yà kánà nà, wotsó gá à gö mängè żiñ kìn nyi o:
The one who carried the beer up to the monkey must bring back the jug to the earth.

570. Wo, nà żè 'dē làkò yà Lológi nà, wo gá wú u ebāgò o:
You, who made over the cloth for Lológi are the one who taught her to be proud.

571. Wo wúŋ 'sà we, wuŋ ába wo lá nyá 'o kà diŋni:
You own your salt, if it pleases you, you may use it to fry flies.

572. Wọn n wọn átsotso: bọ m bọ
mā álokpā:
Catch me, is close by; save me, is far away.
(When in trouble friends are few.)

573. Wun águn, u mā ákayé:
It is all here but still I am bewildered.
(Said when one cannot make out what is wrong.)

574. Wun ákun naka, wun a kün 'zun:
If the meat has had enough heat the oven has also.
(Both have had enough of this quarrel.)

575. Wun a tun kün kpata ci sē nu-won a:
She gets water before she reaches the watering place.
(Said of one looking for trouble.)

576. Wun èwo wo a fa gbátáci 'dé, àmā u gun bè yavun nyì lè a:
He has heard say that they would strip a debtor of his clothing, but he has never met a naked person yet.

577. Yàbà mā 'gi dëdë, 'á nnà u wu:
The banana bears bad fruit, for it kills its
mother ( i.e., by breaking down the stalk ).

578. Yàgbàcì nà wọnyè nà, u yì nìnìmi u Ebàgi o:
The shrewd Yagba man calls himself an Ebàgi man. ( By being polite he can pass in good society. )

579. Yàwò de ’tí à, a lá egà wùncìn gbìn lìnà à:
If a bride does not prove to be a good wife they will not blame the one who arranged the marriage.

580. Yèbùncì nyá Sàmbò, u gà, wuŋ à kùn ’nyà lo n zìn à:
The blind man of Sàmbò says that he will not sell a thing, to one who says “I ’ll be back in a minute.”

581. Ye èjiŋ ’gùŋ ké ’gùŋ:
You are making and leaving trouble ( i.e., you are not settling the matter ).

582. Yèlé ge gà wuwo:
Seeing is better than hearing.

583. Yèkó kpáti là màngè gbànwò, a ye woro tú be, u là ṣitá:
The first road to the watering place broke thirty pots because it was uneven, therefore they made a new one and it broke sixty. (Let well enough alone.)

584. Yèkó kpáwúŋ wu 'zà à, dà u, we à bë ábo:
A long road will never kill anyone, but if you walk it, you will get tired. (Do not fear a great task.)

585. Yèkpa dèdè a kpa, a ci tú kata 'tí tè o:
It was a bad thought that made them build a fire-proof house. (Taking precautions means that you suspect.)

586. Yèliyèli lu enyà ndondò gwa à:
Day after day will not allow anything to remain unfinished.

587. Ye 'nà gûŋ, ye 'nà gà:
Kindle a fire and then scatter it. (Do not destroy your own work.)

588. Yeší bátâ tsàna o, yeší bátâ èfa o:
During the night the fever increases, and during the night the fever abates.
589. Yézàngòwò nyá gùnci, u gã, bôci
gle à, wùn à fîn cigbè be à: 
The hard-faced sick man said that the doctor
was no good and that he would not
take any more medicine.

590. Yi gã ájè, yi à bê ámã kpàta mà:
If we drift down we shall arrive at the
landing place.

591. Yiğbèci ba mi gã yékáci:
I think more of a thief than I do of a for-
ward person.

592. Yiğbèci èwùnyà ’lu à:
A thief never tells how often he has been
thrashed.

593. Yikuñnući ágbìn, ’nyá nà nyi bo
nà dòkuñ:
When a palm tree falls, the loss is a very
great one. (When a great man dies the
country suffers a great loss.)

594. Yîsa gã ága mà, lâ u fîn tò cè-
ki:
If the yîsa food is sweet, drink it with the
settlings. (Enjoy a good thing.)
595. Yīṣa  gà ágbọ, wuñ ágbàn  nуwọn:
If the yīṣa cake is a large one it will make a thick gruel.

596. Yīṣa  nā  jīn  ạzìki nā, kịn  bo  a  gí  pa u ’tí  o:
If the granary is full, it will be necessary to stand up to tie the top. (Prosperity can be seen.)

597. Yịzè  bo  a  jīn  yịzè  o,  a  pa  ’kún  cèkà à:
In the world they do worldly things, but they never carry a corpse about. (Do not act ridiculous.)

598. Yịzè  gbàngbà  yì  èle  gbáni  o:
We are living in the age of ducks now (i.e., young ducks run on ahead of the old ones, so do the children of to-day).

599. Yịzè,  okú  yịzè;  kámi,  okú  kámi:
The world, hurrah for the world; the age, hurrah for the age!

600. Yịzè  ọsì  bo  ọsì  àmà  kámi  tsá  yì títí  o:
The world remains the same, it is only the times that change.

601. 'Zà dzúrú u gá gba 'o dzú o, ebó-gábo nà wo le gàrà yé nà we áyàbá o:
A red man struck you in the face, and that is why you step to one side when ever you see a red ant-hill.

602. 'Zà 'gà wű u bè radzá:
To teach a person is like provoking him (i.e. he is made to keep at it).

603. 'Zà gbàngbànci wuŋ èlã 'gà gà 'zà sun à:
A sensible person will not trouble another over a small matter.

604. 'Zà gúbà èlele, 'zà ení ci èdìn ta-cín, wawa wuŋ èle a yé o:
If two persons are sleeping on a mat and one wants to be in the centre, he must think the other a fool.

605. 'Zà nà à yà Makuŋ 'yà nà, u kpe Katsa 'bà:
If anyone would give Makuŋ a present,
he surely knows the way to Katsa, 
Makun's village.

606. 'Zà nà bi lè nà, wuŋ gá tsá yí bi re o:
The one who had a bad character still retains it. (It is difficult to get rid of a bad name.)

607. 'Zà nà èwà 'wuŋ nà, u gá yisa áduz o:
The one who is seeking trouble says that the yisa food is watery. (At its very best it is a thin gruel.)

608. 'Zà nà èwà 'zà nà, wuŋ à jiŋ 'nya nà wuŋ à de 'zà nà:
The person who wants to have followers, must do that which will bring him followers.

609. 'Zà nà de kùŋkwà nà, wuŋ gá a èmà wara o:
The one who owns strung cowries, is the one to whom they will loan loose cowries. (If you have security you can borrow.)

610. 'Zà nà ègbìn miciní da Edù o
na, wun èbe u kundó be; 'zà na èto u fín na, wun èké u ké:
The one who expectorates in the Niger River helps to swell it, and the one who drinks from it helps to lower it. (Every little counts.)

611. 'Zà na gá bè na, u ba 'nyá u:
Whoever wishes to blow why let him make his own whistle (i.e., do not borrow).

612. 'Zà na mà 'níkó na, wun à sa ninmi u kaye bi à:
A good singer will never give himself a bad name.

613. 'Zà nànà ága yéká u yé din da evo bo à:
This person is too shrewd, he cannot be drawn into a calabash.

614. 'Zà nànà u dà yèkó lè à, sàyí kàdà:
This person never took a straight road before, always a crooked one. (Said of one who doesn’t do the right thing.)
615. ’Zà nà sì kìn bo nà, u bè kpe 'yé ’kò ye à:
The onlooker, sitting, thinks that he knows all about boxing. (Cp. It is easier said than done.)

616. ’Zà nà tsò ’dù nà, wuŋ èto ’dù fíŋ:
The one who is near the Niger, will drink of its water (i.e., if you are near one in authority, you will benefit by his influence).

617. ’Zà nà tsu nà, wuŋ gá èdìn ’zà nà-zi ké nà gwa o:
The one who died first is the one who is dragging down the rest.

618. Zànà, wuŋ gá èsa bócí o:
The inexperienced man cured the doctor (i.e., the non-professional man may have the experience).

619. ’Zà ndondò nà gá we nà, u yé mákézè yà we yi à:
You are unable to surround the one greater than yourself,
620. Zebi, wuŋ áta ’o ’yazùŋ o, eya we à lo ’kpàŋ à:
If a mean man is stearing your canoe it will not reach the other side.

621. Zuŋyě nà Sòkó yà kaba nà, wuŋ gá u yà we yi o:
The piety [covering] that God gave to the maize he has also given to you.

622. Zikò èlā zikò ba ’zà:
Black will blacken people (i.e., shun evil).

623. Ziŋkiri u nyi ’nyà à, wuŋ ège ’nyà ge:
Delay does not spoil things, it makes them better.